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Zion's Herald.

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CHARLES PARKHURST, Editor.
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The Outlook.

The presbyteries throughout the land are struggling with the revision question. On the whole, the discussion is doing good. Our Presbyterian brethren are standing face to face with their Confession of Faith, scrutinizing it section by section, sentence by sentence, word by word, and determining just how far their present views and belief conform to it. Old Calvinism is faring hard. Such a doctrine as that of predestination, for example, is either being stricken from the Creed entirely, or else re-stated in terms that deprive it of all significance. During the discussion in the New York Presbytery, Dr. Van Dyke is reported to have said that "up to a certain time he had thought that to abandon predestination was to depart from logic, but now he saw that it could be logically abandoned. He believed that there was a divine election, but there was also an open door to the whole world. He had simply abandoned deductive logic and accepted inductive logic." It is encouraging to note that many who recoiled at first from the proposal to revise the Confession, who treated it as almost a sacrilege, now that they have survived the first shock, are among the most docile and yielding when radical changes are under discussion. But, perhaps, the crucial question, after all, will be on the formation of an entirely new creed. The Syracuse Presbytery recommends "that the work of mutilating the ancient and sacred Confession of Faith be arrested, and that the prayers and best wisdom of the Presbyterian Church be devoted to the formulation of a brief and simple statement of such truths as are the very fullness of the Gospel of Christ and the lost human race." The Philadelphia Presbytery took similar action, but it would prefer a creed in co-operation, if possible, with the other Reformed churches. Such men as Professor Schaff are in favor of a Confession "as simple, as brief, and as popular as possible. All metaphysics should be left out of it." This would seem to be the most happy short-cut out of the present difficulty—to supersede the old Confession by a new one.

The Episcopal Congress, which held its fourteenth session last week in Washington, dealt with live topics. Among these was "Socialism," a theme which is receiving a good deal of attention in ecclesiastical conventions nowadays. The subject was handled broadly in its various phases—the dissonance of the laboring classes, the redistribution of property, competition, co-operation, the dream of Bellamy, the theories of Henry George, etc. These phases, it is true, were not handled separately, but all were touched upon during the discussion. Both Prof. Ely and Mr. George were, unfortunately, unable to be present and take their parts in the program. The latter, however, had a disciple in one of the clergy, who is reported to have spoken as follows:—

"It is not absurd to class land—the gift of God—as private property, with the things man makes. No one has the right to take away another's private property—that which he has made by his own sweat and labor. But will any one contend that a man can take private property in the gifts of God—God to mankind, in the air, in the water, in the land—without which no man can live? If some one could get possession of the water that will flow into New York in the next two months, if the drought continues, he will be a very rich man. But would he have any better title to it than he has to the land? I do not favor the division of the land into little bits and the sale of them to the highest bidder. His title is blasphemous, for he is not a landlord, and the human race are his tenants."

The Congress, of course, agreed upon no remedy for existing ills, though individual speakers had many to propose; its function was not legislative. The discussion, however, was significant as showing what a hold the question is taking upon leading minds in that conservative body. Clergymen who are outspoken in convention will not fail to express their views in the pulpit. The sin of selfishness, the duty of brotherly love, the meaning of the Golden Rule, with illustrations drawn from present social conditions, will, doubtless, be freshly and earnestly discussed in many Episcopal churches—as they are being discussed in other religious communities.

At present writing the Brazilian status appears to be as follows: The revolt is confined to a single one of the twenty States composing the Union, that of Rio Grande do Sul. This State is in the extreme southwest, and borders on Uruguay, with which country it is said to be quarreling with a view to a union in the future. It has a population of about 700,000, and the people are said to differ in many respects from those of the central and northern provinces, being more warlike and hardy. It has set up a provisional govern-

ment, adopted a flag, and is evidently determined on autonomy. There is no indication that the seceding State favors imperial restoration. It promises to submit and return to the Union if Fonseca will resign his dictatorship and restore to the country its constitutional rights, but this promise is hardly believed to be sincere. Fonseca has behaved with moderation, trying every reasonable inducement to bring back this rebellious member of the confederation, but without success. He has ordered a strict blockade of the Rio Grande ports, which cannot help paralyzing its commercial activity, since the "Republic of the South," as it calls itself, has no navy, though it has a good fighting force of soldiers. Fonseca has the right under the constitution to coerce a revolting State to submission, and he will probably undertake the duty, if every other resort fails. It is surely a terrible strain upon a man suffering as Fonseca is reported to be with an incurable and debilitating disease, to feel compelled to take upon his personal shoulders the supreme administration in order to preserve the integrity of a government which is largely of his own creation. The fortunes of Brazil hang at this moment upon that single precarious life.

The Bell Telephone Company prolongs its valuable and exclusive privileges in this country for a period of fifteen and a half years by the patent issued last week on the Berliner application, which it owns, and which is believed to cover every form of transmitter employed in telephonic service. Its own patent expires in 1893. The Berliner claim has been pending in the Patent Office since June 4, 1877, action being delayed because of its "interference" with older or subsequent claims not decided. One of these was the famous Drawbaugh application, which was denied about a month ago, the Supreme Court having decided that Drawbaugh did not invent the telephone. Its dismissal enabled the Commissioner to consider the Berliner application, concerning the justice of which there appears to be no question. Says the *Springfield Republican*:—

"Berliner's telephone is intended to perfect Bell's by securing greater definiteness and distinctness in the transmission of sound waves by maintaining a constant contact between the electrodes, and therefore a continuous current between transmitter and receiver. The sound waves striking the diaphragm produce a variation in the pressure upon the electrodes, and so a variation in the strength of the electric currents, and these variations cause similar vibrations in the receiving instrument. In the Bell transmitter the vibrations of the diaphragm caused by the sound waves open and close the current, making breaks in it, which often cause indistinctness in the vibrations at the receiving telephone, or cracking and snapping sounds which are confusing. This is the feature in Berliner's invention, so far as appears from the telegraphed summary of his patent."

Unless some superior device shall be invented, the Bell Company, whose investments already aggregate nearly \$50,000,000, will become one of the wealthiest monopolies in the world.

An elaborate system of promoting University Extension work in New York State has been arranged by the regents of the State University. On the basis of an appropriation of \$10,000 by the last legislature, an information bureau has been created which will answer all questions concerning extension work either personally or by correspondence; an extensive technical library has been collected, the duplicate copies available for loan; circulars have been prepared, explaining the history, methods, advantages and limitations of the new movement; a distinct university extension faculty is being selected; a system of examinations has been incorporated into the plan, which will be conducted by skillful teachers other than those who gave the instruction; expert assistance in selecting subjects, teachers, dates, etc., in localities where extensive courses are to be established, is to be provided, so as to carry on the work in the most economical and effective way possible; arrangements are to be made for loaning books, apparatus, lantern slides and illustrative material generally for special courses to centres unable to purchase them, or, in case a certain centre possesses such material, of exchanging the same for an equivalent in some other course; traveling libraries for centres distant from a public library, which may be retained for a month or even for a year, are also included within the plan; a register will be kept of all centres that maintain a satisfactory course of not less than ten weeks during the academic year. This comprehensive scheme is, more especially, the work of Secretary Dewey, who has recently spent several months abroad studying the methods of the English universities in this line. Its general features will probably be adopted in other States.

Briefer Comment.

EM PASHA has been almost forgotten since he entered the German service and started in land from the African East Coast a year and a half ago. He appears, however, to have been successful, having captured Tabora, the famous Arab trading centre, and also defeating the slaves on the south shore of Victoria Nyanza. Besides this he has established two large German stations, one on the south shore and one on the west. Suddenly, some months ago, he started off in a westerly direction, and when next heard from, he had turned to the north, had entered the British sphere of influence, and had reached Usogoro, north of the Albert Edward Nyanza. This diversion may be a personal and transient one for the purpose of recovering the valuable stock of ivory which he was compelled to leave behind when Stanley rescued him; or, it may be that he proposes to re-conquer the Equatorial province over which he ruled so long. It is significant that the German Foreign Office has assured Lord Salisbury that Germany declines to accept any responsibility for his acts, on the ground that he has exceeded his instructions.

WORK lags on the eastern portion of the Siberian railroad, owing to the severity of the weather. It will be resumed as soon as feasible, the czar-witch will be made supreme director of construction, and thousands of peasants in the famine-stricken districts will be employed as a measure of relief, the government feeding them. The Congo road in Africa is making satisfactory progress. Over 2,000 men, largely Zanzibari, Krumen and Hausa, are at work, under the charge of 200 white men. The track has been laid from Matsadi to the Mporo Valley and some distance up the Valley towards the Palabala highlands. When this last point is attained, the railroad will encounter but few engineering difficulties on the way to Stanley Pool. Three locomotives are now on the track, and the material is being transported by steam. As soon as this road is completed, a journey may be made into the very heart of Africa with comparative ease.

THE PEOPLE'S PALACE.

IT is not easy to trace the sequence of ideas or the process of evolution by which great enterprises pass from the realm of the imagination to that of existent fact. It is doubtful if Walter Besant, when from the filaments of his brain he spun the beautiful embryonic fabric of a People's Palace, looked to the practical fulfillment of his thought in brick and stone. But warm hearts, active intellects and willing hands were ready, when the idea was once caught, to carry it to completion.

When the Tabernacle Congregational Church of Jersey City called Rev. John L. Scudder from Minneapolis, they builded better than they knew. A young man under forty,



REV. JOHN L. SCUDDER.

he has shown to the world what it is possible to accomplish where great energy, a high sense of duty, deep consecration, and a buoyant, muscular Christianity are united. It confirms one's faith in the powerful influence of heredity, to trace a little the source of the many qualities which go to make Mr. Scudder one of the notable ministers of the day. His very name is a synonym for aggressive missionary work. Born in India where his father, Dr. Henry Martyn Scudder, and six uncles labored for a score of years as missionaries, one of the elder of ten children, all but one of whom claim India as their birth-place, he graduated at Yale in 1874 and at Union Seminary later. He was known at college for his intense love of athletics, in which he was an expert. In common with his brothers and sisters he united with the church at a very early age, and on entering the ministry served four years each at Shrewsbury, Mass., and at Minneapolis. His father filled pulpits at San Francisco and Brooklyn, N. Y., wonderfully developing the church and paying a huge debt on it at the latter place; but though a preacher of great eloquence and erudition, he felt called to end his days in missionary work, to which so much of his life had been committed. In company with his wife he sailed for Japan, whither a son and daughter had preceded him. After four years' labor, the rapid decline of the daughter brought them all to America again. The above-mentioned son, Dr. Doremus Scudder, and his wife have since taken up their abode among the Anarchists of Chicago, living right in the hot-bed of vice, sometimes at peril of their lives, that they might win them to Christ.

We have traced briefly the history of this remarkable family, believing not only that it will be of interest, but that it will indicate in a measure the sources of thought and action which have developed later into the noteworthy career of the founder of the

People's Palace at Jersey City.

Personally, Rev. John L. Scudder is tall and spare, with a boyish appearance and a still more boyish exuberance of nature. It ought to be added that in his wife, Mrs. Alice May Scudder, he has been signally fortunate in finding not only an intelligent and sympathetic helpmeet, but one who has been brilliantly successful in the work of training young people for lives of Christian usefulness. She has published a book of Bible instruction for the young which has found great acceptance in young people's societies.

Mr. Scudder has never believed that the minister was so set apart from the people that he should lose all interest in public matters. On the contrary, he has maintained that when politics as represented by any party has corrupted a community, poisoning the very springs of power, it is the minister's business to strive to bring about an era of purity and good government. To that end he has not hesitated to fling wide open the doors of his church for political, but not partisan, gatherings. It needs hardly to be added that in Jersey City he has found ample opportunity to act the part of a reformer. Absolutely fearless, nothing can swerve him from a course he deems to be right when it is once entered on. Looking about him at the corrupting influences at work to blast the lives of young men, by a natural sequence of thought came the determination to rescue them and to thwart the power of the saloon. The idea of the People's Palace took lodgment in his mind only to end in fruition later.

As he looks at what is already accomplished, it is not strange that his plans for future development far outrun anything hitherto presented. Already his boys' department has outgrown its quarters, and other departments are filling up in a way to show the wisdom of the founder of the enterprise.

Before entering on a detailed description of the institution, it may be interesting to cull a few thoughts from his prospectus and other papers. Mr. Scudder is nothing if not original. In a document entitled, "Our Purpose in Brick," occurs certain interesting statements. His main proposition will be accepted by all thinking Christians who have pondered on the problems of city life. It is: "Preaching and praying have their place, but they are not omnipotent. If the poorer classes are to be lifted up, the church must be supplemented by institutions of a very practical character, where girls can be taught how to sew and cook and make home attractive; where boys can be kept off the streets at night by having club-rooms well supplied with innocent games and entertaining literature; where young men may find a refuge from the saloon in gymnasiums and amusement halls." In another paper entitled, "The People's Palace—What is It?" he replies: "It is a broad philanthropic movement designed to pour sunshine into the hearts of thousands who are doomed to lives of poverty and toil, by providing them with a cheerful, commodious and many-sided place of resort where various forms of culture and entertainment can be obtained at nominal rates." He adds in his original way: "As palaces do not erect themselves, we call upon the great benefactors of the race to give large amounts towards this useful enterprise."

The long array of noble endowments of the enterprise is something to cheer the heart of the lover of mankind. Bishop Vincent says: "I heartily commend this broad, wise, Christ-like scheme. It is an anticipation of the best Christian work of the twentieth century." Dr. Lyman Abbott adds that it "deserves hearty encouragement and support from men of all creeds and no creed, who love their fellow-men." Mr. T. V. Powderly says: "I say 'Amen' to your good work. Any institution that aims at bettering the condition of the masses will always receive my endorsement."

A description of

The Actual Work Accomplished up to the present time, with some of the prospective plans, will be found, we believe, to be of absorbing interest:—

The first People's Palace in America was formally opened in Jersey City, Monday evening, Nov. 9. The institution is similar in principle and aim to the famous People's Palace in London, although it cannot boast such colossal dimensions. It consists of five separate buildings, which connect conveniently with one another, and is designed to meet the social needs of the masses in the metropolitan district, supplying them with healthful amusements of various sorts, physical and intellectual culture, and industrial training as far as its present means will allow. One of its principal objects is to defeat the saloon on its own ground and by its own weapons. Gin-palaces are everywhere and disastrously potent; they are open day and night; whereas the average church is dark and repellent six nights in the week, and ministers only to the spiritual nature of man, when it ought to provide for every department of his complex being. It is useless to preach and pray against the saloon, unless we accompany our words with practical activity; to cope with it successfully, we must draw away its constituency. We must establish a ruinous competition. We must prevent as well as redeem. We must establish a wholesome environment in the midst of evil. We must create oases in the heart of the desert of human sin and degradation. The People's Palace is a substitute for the saloon, and steals away its patrons by providing various amusements at a very moderate price. Certain games like bagatelle, croquet, quoits, and thirty other games of every imaginable description are given free to all members. Already the drum-shops have felt the effect of this godly competition, and look with alarm upon this sudden practical policy of the saints. In the first instance, be it understood, the victims of intemperance enter the gin-palace for social intercourse and amusement. Companionship and love of good cheer take them there, not desire for strong drink. That comes afterward. Slowly the saloon-keeper forges the chain and fastens it about the pleasure-seeker, and by and by he is a prisoner for life.

Equally popular with the amusement hall is the athletic department, which provides for old and young of both sexes. Regular instructions are given by the professor of athletics in the gymnasium, and all manner of manly sports, such as wrestling, boxing, fencing, "tag-of-war," etc., are allowed, and prove immensely popular. Tournaments and public exhibitions are given from time to time, which stimulate beholders to become participants. The Palace operates two separate outside grounds, both of which are near by and centres of activity during eight months in the year. One provides for tennis players exclusively, and is converted into a skating pond in the winter; the other includes four acres, and is the paradise of baseball and football men, lacrosse teams, runners, jumpers and other athletes. Connected with the athletic department is a system of hot and cold water baths, any of which are given to members for five cents. The swimming tank, containing 12,000 gallons of water, is a perennial source of attraction, being heated by steam in winter.

The intellectual and aesthetic nature of man is provided for and stimulated by the library and reading-room, lectures, concerts and entertainments of various kinds, the latter being given for ten or fifteen cents, and invariably crowding the auditorium, which seats 1,500 people.

The boys' department numbers six hundred members, and has outgrown its accommodations. The lads are supplied with games and juvenile literature which is racy but instructive and pure. For a small consideration they can join the Drum and Fife Corps of the Palace, and receive a thorough military drill. In industrial lines a carpenter shop and printing department is about to be started for the boys, and classes in sewing, singing, house-keeping and cooking are already in successful operation. Classes for young women in type-writing, dress-making, etc., are to be put into immediate operation. Various departments in manual training will be developed with increase of funds. Altogether the institution can accommodate 2,500 people every evening, and the visitor finds it ablaze with activity every night in the week.

As to membership, no distinctions are made as to sect, financial standing, or nationality. It is a People's Palace in every sense of the term. Contributions for its establishment have come from all quarters, ecclesiastical and non-ecclesiastical. One contribution came from Japan. The swimming tank was very appropriately given by wealthy Baptists. The establishment is in no sense sectarian, though owned and operated by the Tabernacle Church, or People's Church. A healthy Christian atmosphere pervades the whole institution, but religion is not pressed upon any one, although constant contact with cheerful Christian people is perhaps the best religious influence in this world. In consequence of this broad-gauge Christianity, which thus interests itself in man as a whole, the religious exercises of the People's Church are well attended, and on Sabbath evenings the house is crowded. Infidels and scoffers have been converted, and declare that such Christianity is worth having; for it takes the "here" as well as the "hereafter" into account, and believes in an all-round salvation.

The Palace is not a pauperizing institution. Every one must pay something for his privileges. A fraction over a cent a day is charged all members, the price of the yearly ticket being \$4, payable quarterly, for adults, and \$1.80 for junior members, or half a cent a day. A variety of tickets are in use. The regular member's ticket, non-transferable, at \$4 a year, entitles the holder to: 1. Free admission to the gymnastic classes; 2. Free admission as members of the classes to the dressing-rooms and use of the lockers; 3. Free admission to the amusement hall and all games at half-price; 4. Admission to the bathing department, with a shower-bath and swim in the natatorium at half price, including soap, towel, suit and dressing booth with key; 5. Free admission to the outside grounds; 6. Free admission to all social gatherings of members; 7. Free admission to the young men's singing school. The junior members, who pay \$1.80 per year, have most of the above privileges, but less often, and in addition have admission to the Drum and Fife Corps and Cadet Corps, with military instruction, and to the social gatherings of junior members. It will be seen that for an insignificant sum the boys have a rich program of privileges. The patron's ticket, which costs \$5 annually, entitles the holder "to twenty baths and all the privileges of a regular member. He also has the privilege of presenting this ticket, if he does not wish to use it himself, to some worthy young man. . . . who will be enrolled as a regular member of the Palace." A bath ticket, arranged to be punched, is granted to regular members, and entitles them to three baths a week, or 156 baths a year. It would seem as if every provision for the comfort, pleasure and profit of members had been carefully wrought out and anticipated.

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The board of managers consists of seven gentlemen, who are members of the Tabernacle Church. Rev. John L. Scudder, the pastor and originator of the movement, is the president, and Rev. J. Lester Wells, assistant pastor, is the secretary. The treasury of the Palace is separate from the church treasury, and not a penny donated to one cause can be used for the other. The church is self-supporting and prosperous, having a membership of nearly 700, many of whom are young men.

The Palace starts forth absolutely free from debt, and the axiomatic principle upon which it proceeds is never to spend more than it possesses. The plant now in operation cost about \$16,000. It has no imposing front or architectural significance, as one department has been added to another with increasing needs and contributions; but it is useful and helpful to the masses, and they bless it as they pass, and pray that some generous philanthropist may richly endow it and enlarge it, for already it is unable to accommodate all who seek to enter. With utmost economy the operating expenses are about \$4,000 a year, and the continuance of the work depends largely upon public benevolence. The success of the institution and the principles in accordance with which it is conducted, entitle it to liberal patronage. It is the first experiment of this order in America; it is doing

Pioneer Work

In a new field of Christian sociology, and if well supported and endowed, thus made a permanent object-lesson to America, it will be imitated in every large city from Cape Cod to the Golden Gate. Philanthropists, who give by the hundreds of thousands to colleges, which benefit the few, would do well to consider the needs of such worthy institutions which ameliorate the physical, intellectual and moral conditions of the masses.

Mr. Scudder is certainly to be most heartily congratulated on the success of his noble and heaven-inspired enterprise. Few men would be so well qualified for the herculean task he has set for himself. May the day

speedily come when the \$150,000 he has called for shall rain in upon him, for assuredly every dollar of it will be most economically and profitably expended.

GENERAL MISSIONARY COMMITTEE.

"CHRYSENE."

[Concluded].

Fourth Day.

SATURDAY morning was cold and dark. The Committee came together with a determination to finish the appropriations for domestic missions during the day; but this determination failed in execution. Bishop Nindé occupied the chair. Dr. J. S. Tevis, of Indianapolis, led in prayer.

Class 4 was taken up. This class includes the Conferences in Iowa and Kansas, and States to the north. The work dragged somewhat, because some time was spent upon the work in Dakota. The Western members fought hard for an increase. The Eastern section opposed the increase. The Hon. Alden Spears insisted that the large crops in this section would relieve the Committee of making larger appropriations. The Black Hills Conference was granted \$5,000 and \$1,000 for schools. Dakota had \$10,500 given her credit. Des Moines had \$11,000—the same as last year. The mission in the Indian Territory was given \$10,000; this increase of \$4,000 was made because it has charge of the rapidly increasing territory of Oklahoma. Dr. C. O. Little Rock, thought \$20,000 would be a small sum for so vast a work. Bishop Foster, who has opposed white work in the South for years, thought there was no need of spending another cent in this territory. Dr. Leonard was amazed that any one should fancy that there was no necessity of additional work, when the people were pouring into the territory. The above appropriation of \$10,000 was ultimately made. The school at New Hope among the Choctaw nation was presented by Chaplain McCabe but its consideration was postponed. Kansas was given \$1,800, upon the request of Dr. Lockwood. Dr. Chaffee represented Minnesota, and by a close vote received \$11,000; this is an increase of \$1,500 over last year. Four hundred dollars of this appropriation was made available at once. Nebraska Conference was granted \$2,800 without discussion. \$10,000 was the sum fixed for North Dakota, upon the representation of Dr. Chaffee. The North Nebraska Conference was voted \$5,300. Dr. Lockwood asked for \$7,000 for Northwest Kansas. Hon. Alden Spears said the population was decreasing. "The Lord does not seem to fit to send rain to this country, and the rain-cloud man has not done any good as yet," said Mr. Spears. Chaplain McCabe thought this the greater reason for supporting the work. Bishop Foster was impressed by the great need in this territory. Bishop Nindé denied that Kansas was being depopulated. The motion to appropriate \$7,000 prevailed. West Nebraska was voted \$10,000 upon the earnest appeal of Dr. Maxfield.

When the work represented in Class 5 (work with white people of the South) came before the Committee, a storm of opposition soon arose. The question of organic union with the Methodist Episcopal Church, South, soon manifested as at the foundation of this discussion. Dr. Curt made an extended speech in behalf of this territory. He thought the shortest way to organic union was by having a strong Methodist Episcopal Church in the South. Bishop Foster said that two-thirds of the money we spend in the South is misappropriated. Bishops Goodsell, Bowman and Foss made earnest appeals in behalf of this work. Dr. Buckley replied to Bishop Foster's assertion of misappropriation, in this wise: "If I were a Southern Methodist, and that remark were made about the church to which I belonged, I would not go to that church another day or allow my wife and children to go there. We have a foothold in the South, and we ought to keep it." Alabama Conference was given \$3,000—the same amount that was granted last year.

Bishop Foster made a noteworthy speech, in which he explained his position upon the general question of work in the South. Without regard to the sentiments expressed, this speech was conceded to be the greatest given before the Committee thus far. The Committee gave marked attention to the Bishop. He began:—

"There have been frequent allusions to my position upon this question, and I am, therefore, compelled to say things that otherwise I would not say and that I desire not to say. I want to be just and true to my convictions. I have stood almost alone upon this question, and, as it is not pleasant to stand alone, I wish to define my exact position. First, I want to say a few words with regard to the colored work in the South. No man has ever been more loyal to that work than I have been. I regard it as the most important branch of work the church has ever done. We have been successful in our colored work and have raised up a great and noble constituency. I stand fully committed to everything that relates to that work. But with regard to the white work, my position is a very different one. I have believed from the first that that work was a mistake, and I have never varied in my belief, except in regard to some of the border States, where we had no right to be, and where we have vindicated our right to exist, and I don't see how we can change our policy. With regard to the work in other Southern States, I always have to pause and reflect and still my passions before I speak. Let us consider the facts just as they exist. I say it would be a Christian shame if we encroached upon the field occupied by these, our brothers. They are doing a good work in their own way, and we have no right to interfere with it."

Here the Bishop gave some figures as to the number of members in the different Southern Conferences. He continued:—

"I ask you to look at the fact that we are proposing to spend money to evangelize that country. The fact that we are doing so exasperates that section and leads to the supposition that we are working in opposition to the Southern Church. They have ministers every whit as good as we are—strong, able, earnest ministers. We have committed a wrong against that church and against ourselves in undertaking to do the work that we have entered upon. We have undertaken it under disadvantages, and I am bold to say that I question whether any benefit has been derived from our work in Kentucky, Alabama, Georgia, Mississippi, North Carolina, South Carolina, or Louisiana. I believe that if the facts were weighed in the balance, the decision would be against us. If our methods raise opposition to the Methodist religion, the evil we do should be counted against us. I would not dare to state to this Committee some of the things I have seen in that country. You would not dare to listen to them." [Cries of "Let us have more facts." "State the facts." "No, gentlemen, I dare not. They are disgraceful to us."]

The Bishop's voice was broken with the energy with which he spoke the last few words. "Let me calm myself," he said; and after an impressive silence, continued:—

"Wisdom demands that we should curtail our expenses in most of these States. I know nothing about Arkansas. I don't want to know anything about it. I have never been there. I never want to go there, and I never shall go there unless these Bishops send me there as a punishment. I say again, I believe we ought to curtail our expenditure in the South one-half."

There was silence for a moment when Bishop Foster sat down. It was broken by Bishop Hurst's voice. He moved the previous question.

[Continued on Page 4.]

The Epworth League.

New England District.

OFFICERS.

William Ingraham Haven, President,
16 Temple St., Boston.
Edward S. Everett, 1st Vice-President,
Portland, Me.
G. F. Dawson, 2d Vice-President,
Lawrence, Mass.
L. E. Hitchcock, 3d Vice-President,
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Wm. M. Flanders, Treasurer,
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THE PRESIDENT'S NOTE-BOOK.

THE great meetings of the Woman's Christian Temperance Union in Boston have so pressed the temperance question to the front, that I must make reference to it in this month's Note-book. Our chapters can do much good through their departments of Mercy and Help in advancing this cause.

Especially now as the town and city elections approach, this department can with the consent of the pastor, arrange public meetings, provide good music and secure speakers, get a supply of no-licence literature, and see that it is circulated where it will do good service. If you want any advice about these matters, write to Mr. Dawson, the second vice-president.

The Demorest medal contest is worthy your attention. Mr. Demorest, of New York, has provided silver and gold and diamond medals to be given to the winners in public temperance declamation contests. While I cannot say much for the beauty of these medals, I can commend the idea; and, as beauty is somewhat a matter of opinion, it may be there are many who would pronounce the medals works of art. They are certainly valuable. These contests will in many places prove as interesting as old-fashioned singing schools, and the medals will be a stimulus and add to the enthusiasm. Mr. F. W. Clark, Box 247, Northampton, Mass., has this matter in charge for Massachusetts, and will give all needed information to those who write him.

The following, from St. Andrew's Cross, will show what a young man can do and will do when the magnitude of this great liquor evil has been brought home to him and he has given himself to Christ:—

"One of the most successful agencies for working among the poor of the East End of London is the Tower Hamlets Mission, conducted by Mr. F. N. Charrington. Mr. Charrington is the son of a wealthy London brewer, and after leaving school entered his father's business. Soon after he became an earnest Christian, and at once began to work for others. At the suggestion of his rector he opened a night school, and began the difficult, uphill work of teaching East End boys. This work brought him face to face with the sin and suffering arising from the liquor traffic. He therefore informed his family that he would have nothing more to do with the business of the brewery. That a young man should calmly renounce \$400,000 rather than be connected with the liquor traffic, was looked upon as madness, but Mr. Charrington was firm in his determination. He at once started the Tower Hamlets Mission, which now embraces all the means by which the kingdom of Christ may be spread, the people elevated, morally and spiritually, and the condition of the poor bettered. Mr. Charrington has waged incessant war against the low music halls, which are the curse of East London. On one occasion he was imprisoned all night for distributing tracts outside of one of these dens."

It is a custom for some organizations to have a motto for the week, or month, or year. We are now entering on our third Epworth year, and I would suggest that we take as our special motto on our First General Conference District this year the theme of that hallowed sunrise prayer-meeting so many of us enjoyed at Portland, "Whom having not seen, ye love." It would make a good prayer-meeting topic for some League evening. It may be a great inspiration to each of us personally if we will often repeat it until the unseen Face seems to shine through "the veil of sense," and we find our hearts throbbing with affection toward Him. It will arouse us to interest in all reforms—to this work of Mercy and Help to which I have referred, and to all Christian service. Let us make it our motto for the year—"Whom having not seen, ye love" (1 Peter 1:8).

WILLIAM INGRAHAM HAVEN.

Twenty Minutes—A Question and an Answer.

At the meeting of a Working Girls' Club a young type writer said: "I have only twenty minutes a day in which I can read. That is my lunch-time at noon. I have been reading trashy stories, because I thought it was no use trying to improve such a little scrap of time. But something you said made me think I might get some good out of even the few minutes. Now I am reading 'Sesame and Lilies.' What do you advise me to read next?" The leader of the Club began to reply on the question: "What books are at once compact, comprehensive and simple, interesting and instructive enough to meet this girl's want, and that of thousands more? A long list, drawn from many experiences, would be very thankfully received."

I submitted this letter to a type-writer whose hours of work I knew left her little or no time for study, thinking that her actual experience would be more helpful than my ideas on the subject. She sends me the following letter:—

DEAR UNCLE PETER: Twenty minutes is quite long enough to accomplish a good deal. It isn't the amount of time that counts, but whether it is given regularly to the same thing. When I was at school I used to brush my hair every morning with a book of poetry before me, and in that way within a year learned almost the whole of Tennyson's 'Princess.' For the last eight months I have had about an hour a day—or night—in which to read or study. I have taken up a study I did not have at school. Though I was often tired, and there were books I wanted to read and people I wanted to talk

to, yet I have now finished one text book and am beginning another. The only way to keep at it. I have never studied at noon-time; people who are bending over a desk all day ought then to take some exercise in the fresh air. Some of the books that I have enjoyed most are: "John Halifax, Gentleman," "A Noble Life," "Everything Scott and Dickens have written," "Chronicles of the Schöenberg Cotta Family," "Miss Yonge's stories," "Vicars of Wakefield," "Countess Gisela," "Never too Late to Mend," "Miss Sewell's 'History of Greece' and 'History of Rome,'" "W. F. Collier's 'History of English Literature,'" "Scottish Chiefs," "Lorna Doone," "Westward Ho!," "Tom Brown's School Days," "Emerson's 'Conduct of Life'" and "Society and Solitude."

—Christian Union.

"THE SUMMER IS ENDED."

The summer is ended!—what have I done to make it rich with fruits of love? What wandering feet have I turned or won from paths of sin to the courts above?

What have I done for the kingdom of God? What for the kingdom of God within? Larger of soul for the way I have trod? Better for all I have heard and seen?

Amid the fashion and whirl of the world Have I walked untouched by its flame? When evil passions their flag unfurled Did I blush or delight in the shame?

The summer is ended; what have I gained That will weigh in the balance, one day? For the scales are just and the hand is trained, Deciding all in the judgment day!

The summer is ended; autumn has come! Bring in your sheaves—the winter is nigh! Welcome to loud with your harvest-home! Fruitage of faith laid up in the sky.

—F. BOTTOMS, in Silver Cross.

FOUNDERS OF METHODISM.



THOMAS COKE, LL. D.
The First American Bishop.

THOMAS COKE, who was set apart for the episcopate by John Wesley, was one of the most conspicuous and interesting figures on the stage of primitive Methodism. Honored at home, where the best positions were open to him, he exerted a wide and formative influence on the rising societies in every part of the English-speaking world. In America, especially, where he became

An Organizer and Leader

in evangelism and education, his influence was wide and pervasive. Not only was he in every undertaking of the period, his shout was heard at the head of the column. In all departments, either in counsel or action, he was a foremost man. His ideals were at once broad and practicable; he grasped the largest plans for the founder and possessed the inexhaustible energy necessary to carry them out. Despite the difficulties of travel, he flew over land and sea, bearing to the ends of the earth the message of free and full salvation.

For this remarkable man, as for other early leaders, American Methodism was indebted to the little romantic country of Wales. He was born at Brecon, the county town of Brecknockshire, located on the banks of the Usk, at its junction with the Houdou, at the base of the towering Beacons, where the valley has some width and great beauty. In this delightful spot the Methodists early obtained foothold. It was from the Brecon circuit that Joseph Pilmore came in 1769 as one of Wesley's first missionaries to America. In 1774, Richard Whatcoat, later a bishop, came from the home of Coke, our first General Superintendent. Thus this little village, nestled amid the rugged hills of Wales, remains a sacred place to the Methodists on this side the water.

Thomas Coke was the son of Bartholomew Coke, a surgeon and apothecary of Brecon, and Anne, the daughter of Thomas Phillips, esq. The Cokes were people of high social position, and Bartholomew attained eminence in his profession. Scant local memorials of the family now remain. Rev. W. H. Meredith, who recently visited the spot, inquired in vain for the family domain or any who bore the name. The store in which Bartholomew had his apothecary shop is the only landmark left. So passes the glory of families! The old "Priory Church" where he was baptized, Oct. 5, 1747, remains, as also Master Griffiths' school, then called "The College of the Church of Christ," but now known as "Christ's College," where young Coke prepared for Oxford.

The only survivor of three children, the future bishop was early consecrated to God and inspired with a love of learning. The course begun under favorable auspices with Master Griffiths was completed at Jesus College, Oxford, in 1768. Choosing the calling of a clergyman, he obtained a curacy at South Petherton in Somerset, where he spent a few years in faithful service in the Establishment. In this he found much comfort, especially in the new views of experimental religion obtained through acquaintance with some of the followers of Rev. John Wesley. One who aided Coke in finding the true light was Thomas Maxfield, then living near Petherton. He had left Wesley some years before to serve an independent church.

On the 18th of August, 1770, Wesley preached at Taunton. Coke drove twenty miles to hear him and remained over night with him at the house of Mr. Brown, a mutual friend and pious

clergyman. Wesley makes this note in his journal: "I preached at Taunton, and afterward went with Mr. Brown to Kingston. Here I found a clergyman, Mr. Coke, late a gentleman commoner of Jesus College in Oxford, who came twenty miles on purpose to meet me. I had much conversation with him, and a union then began which I trust shall never end." The language was prophetic. The great evangelist had found his right-hand man and at once recognized him. The two lives henceforth moved in harmony, the one as the great helper of the other. Coke at once left his parish and fell into line as an itinerant preacher. His first station was in London, where he was extremely popular and serviceable to Wesley in many special lines of work. The Doctor expressed a wish to labor beyond his special congregation. With a hand-clasp and manner peculiarly his own, Wesley replied: "Brother, go out, go out, and preach the Gospel to all the world." The young Oxonian obeyed the order and became "the foreign minister of Methodism." He followed Wesley through England and Wales; he was sent to hold a separate Conference in Ireland; his lines went forth into all the earth and his words unto the ends of the world; his name became familiar in all the continents.

In America, Methodism was planted as early as 1790; and though the work was hindered during the Revolution, the treaty of peace made some new arroyos necessary. In the history of American Methodism the year 1784 is epochal. It is the date of a new era of prosperity and enlargement as well as of independence of the English Church. John Wesley, who had repudiated high church views and come to believe any form of church government chosen by the people, proper, ordained Coke as a superintendent of the American work. He was sent forth to organize. The Methodist Episcopal Church was the outcome. A new Discipline was constructed from the Larger Minutes, and Coke and Asbury were chosen superintendents. The new church in the wilderness was thus launched under favorable auspices and entered upon its unexampled career of prosperity and enlargement, not a little of which was due to the plans and labors of Coke, who passed like a flame of fire through the continent, preaching the Gospel, organizing churches, and promoting the cause in all possible ways. He aided in founding Cokesbury College, wrote the rules to be observed in its management, as also the "Notes on the Discipline," and was active in collecting money for the new foundation. Though he soon returned to England, he visited America again and again, passing as many as eighteen times across the Atlantic on his mission tours. The intelligence and enthusiasm of this man were deeply impressed on American Methodism. As few men were able to do, he realized the possibilities of the opening continent, and endeavored to lift his own church into a position to profit by them.

But Dr. Coke was too broad even for the American continent. With his superior, he reached forth to touch the most distant peoples and thus bring the world into his parish. This apostolic man became

The Father of Methodist Missions.

He did much to quicken the missionary sentiment among the people and to enlarge the views and plans of the leaders in establishing missions to the heathen. Even in those days of small beginnings his courage was equal to the largest undertakings. The nations were over in his view, and he urged the church to claim the promise by going in to possess. He had charge of all the Wesleyan missions. No missionary society was organized during his life, for the reason that the missionary cause was embodied in himself. He stirred the people, collected money, and selected missionaries for the distant fields. When nearly seventy he pleaded at the bar of the Conference for the establishment of a mission in India. When the want of funds was pleaded, he volunteered to raise the sums needed by personal solicitation and lead the column; and, as good as his word, he secured the money by passing from door to door. With the funds in hand, he embarked for his distant and difficult field, determined, as a crowning achievement, to plant the Cross amid the

brown millions of India. But his sanguine expectations were not destined to be personally realized. He died of apoplexy on the passage, May 3, 1814, and was buried in the Indian Ocean. To those at home, as well as to the passengers, the announcement came as a thunderbolt. The great missionary had fallen when leading his forces to the field. But the loss thus experienced roused the Wesleyans to make good his purpose, and their efforts have resulted in the great mission successes in the East.

Besides his tireless labors as a preacher, organizer and leader, he did much with his pen. In addition to a number of sermons, he published "Notes on the Discipline," a "Life of John Wesley," in connection with Henry Moore, a three-volume history of the West Indies, and a commentary on the Bible, very largely a compilation. He was a wide reader and the master of a plain and animated style. He wrote nothing worthy to hold a place in the popular esteem. He was eminently a man of action. His deeds have modified the course of history, and his fame will be perpetuated in the organizations he helped to establish.

In size, Dr. Coke was diminutive and in personal appearance peculiar. Wilberforce wished he could forget "his little mud face and short figure." He thought "any one wishing to take off a Methodist could not do better than copy his manner and appearance. He looked a mere boy when turned of fifty, with such a smooth, apple face and little round mouth, that, if it had been forgotten, you might have made as good a one by thrusting in your thumb."

He wore long hair parted in the middle, and spoke with a feminine voice. In spite of these disadvantages, his speech was impressive. He filled houses wherever he went and the audiences were stirred with his own enthusiasm. No one could forget or evade him.

Behind this peculiar physique dwelt a remarkable mind, characterized by devotion and activity. He threw himself wholly into whatever he undertook. Having devoted himself to the work under Wesley, the second place in the Connection was naturally assigned to him. "No one of its active members," says Southey, "was possessed of equal fortune and rank in society; and all that he had, his fortune to every shilling and his life to every minute that could be employed in active exertions, was devoted to its interests. He was considered as Mr. Wesley's more immediate representative; and instead of being stationed, like the other preachers, on a circuit, he traveled, like Mr. Wesley, as a general inspector wherever his presence was thought needful."

Coke was

A Bundle of Enthusiasm.

He kindled and blazed wherever he went, and the flame kindling his own soul was communicated to all about him. His, too, was an enthusiasm regulated by good sense and sustained by a generous Christian experience. His forces were not wasted in useless attempts; they were employed to promote noble causes and made to operate within well-defined plans. In a word, he knew how to plan and execute; like Wesley himself, he had acquired the secret of making the most of himself and his opportunities.

FRESH FROM THE FIELD.

REV. F. N. UPHAM.

Somerville, Mass., First Church.—"Parkhurst Chapter" looks well and sounds well. Zion's Herald's editor has a promising namesake.

Boston, Baker Memorial Church.—This new and vigorous church believes in Epworth. They have a League of over 100 members already. Nov. 12 they entertained the Boston District League convention. Sunday evenings of November are given up to public services under the League auspices. Thus far the pastor, Rev. C. H. Talmage, Rev. W. I. Haven and Rev. F. N. Upham have been the speakers on the respective evenings. The League held a Thanksgiving service Sunday evening, Nov. 22. The great platform was made the receptacle for all sorts of groceries and provisions, which were to be judiciously distributed to the needy. Mr. Talmage is an enthusiastic speaker on League themes. He is also a general.

Worcester, Mass., Coral St. Church.—Miss Nellie Knowles, secretary, reports the Haven Auxiliary as alive, and actively planning for a successful winter's work.

Somerville, Mass., Flint St. Church.—Rev. C. M. Melden, pastor, has the interests of his young people at heart. He has arranged a series of most interesting meetings for a winter. Rev. Fayette Nichols gave a delightful address a few weeks ago.

East Maine Conference.—Rev. C. S. Cummings reports over 1,500 Epworth League members in this Conference. There are 35 Leagues organized. Two have over 100 members each—Rockland, 133; Calais, Knight Memorial, 110.

Jamaica Plain, Mass.—The Epworth League, Chapter 556, held an Owl Reception for the new members and friends, Oct. 26. The vestry was very prettily decorated with ovals of all sizes and descriptions, while the program, which was rendered during the evening, dwelt upon the chief character mentioned. The program was divided into two parts, and during the intermission a collation was served. The occasion was honored by delegations and their pastors from the neighboring Leagues, also Dr. Briggs and wife, of California. The affair was under the charge of the department of Entertainment, and reflected a great deal of credit upon them.

Marblehead, Mass.—A grand Epworth demonstration concluded the recent centennial services held at this church. Rev. Geo. M. Smiley illustrated in his vigorous speech the title of his address, "The Dynamics of Methodism." This is the only League we know of that holds its meetings Sunday morning. The plan is a success here. The pastor's energy has enthused the young people very greatly. Bro. Thurston is much encouraged. Its League name is Rockford Chapter, called after the first stationed Methodist preacher in Marblehead.

Hopkinton, Mass.—The League at this church held a well-attended public meeting, Nov. 11. Rev. W. J. Hamblen, a former pastor, spoke in warm commendation of the general movement, giving at the same time some very pertinent suggestions as to possible dangers. Rev. F. N. Upham also spoke. The pastor, Rev. Geo. E. Sanderson, is very earnest in his work among the young people, and has sought and won their full confidence. This was at once evident to the visiting observer. Some of the young men have kept the church lawn in fine trim all summer. Best of all, the prayer-meetings have genuine salvation power.

Brookline, Mass.—The Central Church has one of the liveliest Leagues in New England. No doubt of that.

Salem, Mass.—The Lafayette St. Church League entertained the officers of the Lynn District League on Monday evening, Nov. 9. The presiding elder, Dr. Mansfield, and several preachers were also present.

Cohasset and South Braintree, Mass.—Leagues have recently been organized in both these churches.

Allston, Mass.—An entertainment was given last week under the management of the Epworth League, which was first class. While all the talent acquitted themselves admirably, the centre of attraction and wonder focalized in the child reader, Miss Olive Housman. A child of nine years who can control an audience at will, as she did, must be wonderfully endowed as a reader. It speaks well for the League to bring such excellent talent before the public to supplement the more common and exceptional entertainments sometimes given in our churches. A temperance meeting, with Rev. Hugh Montgomery as speaker, has recently been held. The Sunday evening prayer-meetings are largely attended. The League aims to cultivate all the departments of work.

Swampscott, Mass.—This League, Chapter 633, held its semi-annual meeting in September, and the following officers were elected: president, the pastor, Rev. G. O. Crosby; vice-presidents, W. B. Adams, Miss Mabel Waters, Miss M. Newcomb, Mrs. C. J. Gibson; secretary, Mrs. L. H. Caboon; treasurer, Carlton H. Rich. The literary department has arranged a very interesting Star Course, which began Oct. 29, with the original First Jubilee Singers; Nov. 9, Rev. Louis Albert Banks, D. D.; Nov. 16, Rev. L. B. Bates, D. D.; Nov. 23, Rev. J. W. Hamilton, D. D.; Dec. 7, Rev. N. T. Whitaker, D. D. The League was represented at the Portland Convention, and the delegates brought home a good deal of inspiration.

An Old Hero Honored.

The League at Wakefield, Mass., has taken the name of Merrill Chapter, in honor of Rev. Abraham D. Merrill. Father Merrill, as he was familiarly and affectionately known, thus has his memory kept fresh in the minds of young Methodists. This grand servant of God would have gladly welcomed this Epworth movement could he have seen it before his translation to the better country. Certainly he would, for his heart was always young and his face ever toward the light.

The Second Largest League of Maine.

The Epworth League of the Wesley M. E. Church, Beth Me., held its annual meeting a few evenings since, and from the reports of the different departments we glean the following: 62 prayer-meetings have been held; 18 persons have been converted; 48 new members have joined. The visiting committee have made 600 visits upon strangers, the sick, and members of the church. Many benedictions

and hundreds of pages of good literature have been distributed. Floral decorations have been arranged for the pulpit every Sabbath. Ninety-two names have been secured for the total abstinence pledge. The Literary committee have provided lectures and several literary meetings. One excursion, two socials, and three receptions have been given. One of these receptions was for old people, one for the members of the church, and one for the associate members. The sum of \$300 has been raised by the League during the year, a large part of which has been expended in fitting up a room for the meetings of the League. Fifty dollars were contributed for church repairs. The society has now a membership of 146, 110 of whom are active members. The new year opens most auspiciously. At the annual meeting the regular Epworth League constitution was adopted. All of the members are now taking a course of study, while the Mercy and Help departments are clothing many poor children, and making wise plans to aid the destitute during the winter. The pastor, Rev. A. A. Lewis, is the president of the Lewiston District Epworth League.

Try a Home Epworth Convention.

We feel sure that our Leagues need to bring out their resources. To import speakers is good sometimes, but not always. Let the various departments of League enterprise be represented by "your own folks." See if your pastor can't make an Epworth speech. Of course he can! Have it in the audience-room of the church. Give it all the prestige that full announcements, printed programs, special music, reception committees, banners and mottoes can impart, but let it be a home affair.

Now is the time to earnestly, persistently, and affectionately invite our associate members to become active.

The Epworth League is a rival of nothing. It should never weaken any branch of church work that it may have more life. Does it cripple the Ladies' Society at all? That "ought not to be," and need not. Does it conflict with the larger Sunday evening service? Here is a place of friction that may be made right by pouring on a little oil of common sense. Is it disposed to go off on a tangent? If so, the sooner it is wholly suppressed the better. These are actual danger points that must be avoided.

New Bedford District Convention.

The second annual convention of the District Epworth League was held in Grace Church, Taunton, Wednesday, Oct. 21. The spacious new chapel was well filled with delegates from the various chapters. The program of the morning session included an opening prayer service, led by Rev. Walter Eia, the presiding elder. The pastor of the church, Rev. H. B. Gady, welcomed in a pleasant speech the visiting friends. The president, Rev. H. C. Scripps, responded for the Leagues. Committees on credentials, nominations and resolutions were appointed, and performed their usual work. Considerable time was expended in arranging the mode of nominating the officers for the next year. The results reached indicate the need of adopting some plan by which in future they will be selected from a wider range of territory instead of massing so many in one locality.

The death of Richard S. Clark, esq., of Fall River, corresponding secretary, during the past year, was appropriately noted by the presentation of a memoir by John Scott, of Plymouth.

The reports from the chapters presented by the delegates were deeply interesting and many of them suggestive and encouraging.

Mr. W. D. Richardson, of First Church, Taunton, led the devotional service at the afternoon session. Papers were presented and read by Mrs. R. N. Allen, of Fall River, on "The Epworth League," by Miss Ann Newhall, of East Bridgewater, on "The Cabinet," by Miss Abbie R. Johnson, New Bedford, on the "Reading Course," and by R. F. Raymond, of New Bedford, on the "League in Future Methodism."

The question box was a feature of some interest at this session. The president's report gave an excellent review of the work accomplished since the organization of the District League a year ago last June. The president having recently been married, Bro. John Scott, of Plymouth, presented him, in behalf of the various Leagues of the district, with a purse of \$27 as an expression of regard and congratulation. Bro. Scripps refused a reelection to the office of president.

The officers elected for the ensuing year are: President, R. F. Raymond, New Bedford; vice president, John Scott, Plymouth; J. I. Bartholomew, Fall River; Rev. Chas. S. Davis, Bourne; recording secretary, Mrs. F. Howland, Acushnet; corresponding secretary and treasurer, Mrs. R. S. Douglas, Plymouth; executive committee, Rev. Walter Eia, Fall River; Rev. C. W. Holden, New Bedford, and Rev. W. Elmer, Chatham. Rev. W. J. Yates, Fall River, and Willis Waite, Taunton, were selected as delegates to the Annual Conference.

The evening exercises consisted of a service of song, followed by an address on the Epistle to the Romans by Dean Buell, of Boston University School of Theology.

The collations served in the vestries at noon and night by the ladies of the church were excellent, and were fully appreciated by their guests. The convention as a whole was helpful and pleasant.

One of the troubles of life is the breaking of lamp-chimneys. Needless, Macbeth's "pearl top" and "pearl glass" are tough against heat.

You will save nine-tenths of your chimney-money by using them, "Pearl top" fits most of the little lamps; "pearl glass" is for "Rochester," "Pittsburgh," "Duplex," etc.

We make a great many sizes and shapes, all of tough glass. You can get the right one. Talk with your dealer about it.

Thanksgiving.

Thanksgiving is at hand. The house has been put in order, the Rhode Island corn-fed Turkey has been killed, the juicy mince awaits the pie, the merry, merry maiden and her beau will clasp hands together under the family mahogany and the annual tug of stomachic capacity is to be made.

But one moment—that old sideboard! Surely you will not let it stand, like Banquo's ghost, to dull the edge of the feast. Change it this very day. Why delay?

It is an excellent time to sell your old sideboard at auction. You can't lose much by so doing, for few people realize how cheaply the furniture is now selling. What you lose is one way you gain in another.

The engraving shows one of our latest 1892 designs. The wood is quartered oak, with trimmings of oxidized brass. The hand-carved pillars are very effective. The mirror is a superb piece of French plate glass, superbly bevelled.

To-morrow is the christening day of Sideboards. Christen yours to-morrow; buy it to-day. You will never regret that you did so.

Our new 1892 Catalogue is ready for delivery, and will be mailed on receipt of FIVE TWO-CENT STAMPS.

Paine's Furniture Co.

48 CANAL ST. (South Side Boston) & Maine Depot.

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WASTE EMBROIDERY SILK

Zion's Herald.

WEDNESDAY, NOVEMBER 25, 1891.

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RESPONSIBILITY FOR THE LIQUOR TRAFFIC.

LIQUOR TRAFFIC.

The great moral and social evils which afflict society and retard the progress of civilization and the kingdom of God, test in a peculiar manner the patience and faith of Christian people. Their massiveness, boldness, impudence and shamelessness amaze and alarm us. Like the devil himself, they set up claims to all the kingdoms of the world, defying public opinion favorable to justice, mercy and purity. No man, single-handed, can deal with them. No class in society is usually able to master them, in their alliance with human passion, appetite and interest, coming down, as they usually do, from other centuries, hoary with age and backed by the authority of custom and the preference of their victims. They have learned to move in solid phalanx, acting as with one will, and to fight with the desperation of fiends. In securing ultimate victory over them, time and Providence, as well as human effort, are indispensable. The campaign in this contest must last the year round, and often wear the century out. A new public sentiment must be created. Men must first be made to see the evil, and then learn how to combine the beneficent forces in society so as to counteract and destroy it. The process is necessarily slow; even stout reformers are liable to lose patience and abandon the field. But there are always a few royal souls whose patience and perseverance are equal to the severest tests, to lead the column and storm the enemy's works. Blessed are the heroes able to endure to the end and to plant the banners of Christ on the battlements!

The impatient, sour or dispirited reformer sometimes retires in moody silence, allowing the evil to run on unchecked; but more frequently he turns to abusing his fellow servants, who, though occupying a less conspicuous field, are doing what they conceive to be best under the circumstances. The church, as the best agency in society, has always been a favorite point of attack. Garrison and Phillips struck the church, in the anti-slavery contest; and the New York Voice, as we noticed the other day, is following their example in dealing with the temperance question, placing the most extravagant titles to its articles: "The Ungodly League of Church and Saloon"; "Four Millions of Murderers." The reader is surprised to learn that these four millions are not the distillers, wholesalers, retailers, or even the people of the community in general who make the laws, they are those in the churches - "Christian murderers." A league is an association into which we enter voluntarily and intelligently. Vast numbers of the men thus charged have never volunteered any service to the liquor traffic. How unwise as well as untruthful are such classifications and such extravagant statements! So far from helping, they are sure to hinder the cause of prohibition. The temperance appeal is to the intelligent, moral and religious sentiment of the nation. If we fail to reach this class, the cause itself will fail. With them, extravagance, passion, denunciation are not argument; they little relish the bitterness and denunciation against churches and political parties often heard in our campaigns. The considerations which would carry with bar-room politicians and the coarse rabble of cities serve to repel rather than to attract them. One of the dangers to the prohibition party to-day is the use of such language. If the leaders in the press and on the stump continue in this course, they will certainly be repudiated by the better class of our people, as the old Liberty Party was, and a better party raised up to carry the cause on to ultimate triumph. The better people of America will not be led by cranks and blackguards, or by persons unguarded and reckless in their statements.

We agree with Dr. Woods and others that the greatness of the evil should excite some latitude of expression in our criticism. We do not concede that our criticism should transcend the limit of truth. We do not concede that the church is responsible for the existence of the liquor traffic. The idea

that the church has the votes to abolish the system is most certainly a mistaken one. Look at the facts. There are 65,000,000 of people in the United States. Of these, only 13,000,000, or such a matter, are members of Protestant churches; and if you add all the Catholic population, you carry the number up only to a little over 20,000,000, or less than one-third of the population. Can one-third out-vote two-thirds? But even this is not the whole of the case. Of the 13,000,000, seventy per cent., according to conservative estimates, are women who have no votes; and still another section consists of minors. If these facts be considered, we think no sensible man will claim that the Christian Church has the voting ability to abolish the liquor traffic. If the iniquity is to be overcome, the sentiment in favor of prohibition must be extended far beyond the lines of church membership. The moral influence of the Christian Church is very powerful, extending far out among the unchurched masses; but the votes of the members, if centered on the saloon, are not enough to extinguish it. And even if the combined Christian vote were sufficient to destroy the traffic, we ought to remember that all the members of a class can never be voluntarily combined to operate upon an evil. Other interests are in the way, and there are groups who distrust the methods employed by the leaders. We may say they are unwise. But there they are; they are specimens of human nature as we find it. You may denounce them; but that will do no good; they remain as a part of the problem with which we have to deal in all our efforts at reform.

We repeat, then, that no single class in community, more than individuals, is responsible for the existence of great evils in society like intemperance and the liquor traffic. The responsibility is a divided one. The men of all classes are under obligation to exert their influence in the right direction; and it is usually when several of these combine that the evil disappears. Philanthropists and political economists were not able to abolish slavery; but the time came when Providence intervened and made it for the interest of capital, business and patriotism to put an end to the wrong. God's judgment day is sure to come. The safest reformer is the one who watches the trend of Providence as well as the actions of men. For the evils of the liquor traffic somebody is responsible; but that somebody is the body politic.

We find, on turning to the *Methodist Review*, that Dr. Mendenhall has observed this distinction. He is not treating, as we supposed before reading, the same proposition as that found in the *Voice*. His is not "The Ungodly League of Church and Saloon"; it is "The Christian Community in Alliance with the Liquor Traffic." The two positions are quite different in import. The one charges responsibility for a criminal practice upon a section of community, viz., the church; the other places the guilt upon "the Christian community" - that is, the whole people. Of course, the latter charge is true and tenable. The people, as a body, are responsible for the evil of the liquor traffic as for other evils. The Doctor's position would have been less liable to be misunderstood if he had omitted the word "Christian." It is not the Christian part of the community, but the whole community, he is dealing with. The majority is Christian only nominally, and is often very un-Christian in its ideas and practices.

Dr. Daniel Steele's Column.

Revivals.

The recent HERALD Symposium on this subject is timely, suggestive and inspiring. All the contributors agree in the need of revivals. In the minds of some of our preachers there is an ideal of church life full of spiritual power and zeal, never falling or fluctuating, that revivals are superseded by the steady growth of the church to which are added weekly, if not daily, such as are "being saved." But such a church must exist in some other world not subject to gusts of political and business excitement, and to the malarial poisons of worldliness such as make up the environment of the church militant. So great an authority as Dr. Finney affirms that thus far Christianity has survived and spread through revivals, and that all the spiritual life now on the earth was inspired directly or indirectly by means of them.

Again, the writers are quite unanimous in their declaration that the revival must begin

In the Pastor's Heart

and in the quickening and sanctification of believers, though not many speak out so plainly as Bishop Mallaleu, who is beginning to be called the revival Bishop. In his brief yet comprehensive contribution he uses old-fashioned Methodist terms: "Let preacher and people realize the experience of full salvation, then pray and work for a revival." Dr. J. A. M. Chapman uses language much the same: "The baptism of the Holy Spirit that shall save sinners and sanctify believers."

It is remarkable that out of forty-nine only one contributor - and he an evangelist - named

"Good Singing"

as one of the factors in the promotion of that spiritual fervor favorable to the birth of souls into the family of God. Even Chaplain McCabe forgot it. The omission is to be accounted for by the fact that most of the writers, being pastors, emphasized the antecedent conditions of a revival rather than the mode of conducting the revival meetings. Yet one of these antecedents is to dismiss your quartet, employ the

best preceptor possible, and train all the people in congregational singing. Just here my conservatism must express itself in the opinion that most of the airy, tripping, jig-like tunes, with the sentimental poetry set to them, do not tend to produce that deep conviction of sin requisite to a genuine and permanent change of heart. For hymns and tunes adapted to revivals there should be a judicious intersprinkling of the solid and solemn lyrics of our Hymnal, such as:

"Stay, Thou Insulted Spirit, stay!"

"Show pity, Lord, O Lord, forgive!"

"Lo! He comes, with clouds descending!"

"He comes! He comes! The Judge severe."

"Day of judgment, day of wonders."

Hardly any congregation can be found, unless here and there one composed of old people, that could unite in singing these grand old hymns, so full of the barbed arrows of alarming Gospel truth. The sentimental Gospel hymns of the day (rightly named, for they almost entirely omit the Law) have perverted the taste of our young people.

A goodly number of the writers speak of pungent and

Awakening Preaching.

Greater emphasis on this point is needed; for we live in a day in which there are no sinners, if we receive as correct the estimate which the unregenerate make respecting themselves. The doctrine of sin, its nature and punishment, must be undilutedly preached. Where "the terrors of the Lord" are not proclaimed, there will be no repentance, no saving trust in Christ, no appreciation of the Atonement. For the significance and value of Christ's expiation for sin rest on the Law of God. Jesus Christ, the Model Preacher, dwelt on sin and its penalty in the fires of hell. He was not afraid of creating a sombre and defective piety by appealing to the motive of fear. Some in modern times have become so much wiser than He, that they have improved on His style of preaching. Let them not forget that a fire will soon be kindled which will burn up the hay, wood and stubble of the semi-liberalist philosophy with which their sermons are sufficed.

In this day when evangelists readily find employment, especially in New England, it is remarkable that only two out of forty-seven pastors speak favorably of evangelists. By this we understand that

Pastoral Evangelism

is still the theory of the vast majority of our ministers. This practice should be encouraged. Let the pastors be their own evangelists, so far as possible. If the preacher's physical strength is unequal to the strain, and sufficient lay talent cannot be utilized in his own church to carry forward the work, let him call in help, only let him be sure that the person is unobjectionable in character and in his or her method of work. One great objection to most evangelists is that they have a short, patent process of conversion - "Do this and so, believe this or that text, and assume that you are saved." Within a few days I heard a Methodist evangelist publicly depreciating the witness of the Spirit and asserting the absurdity that he could point out to a penitent a passage of Scripture which assures him of the pardon of his sins, as though the conditions on which forgiveness is suspended could be proof of forgiveness! Better close up your series of meetings than have immortal souls subjected to any such spiritual quackery. Many have been bewildered by such wretched sophistry, and put into a wrong attitude toward Christ and His church ever afterwards. Unsaved, they have been induced to profess saving faith. To be persuaded to join the church before one is engrained into Christ is to be put into an unfortunate relation to Gospel truth.

There is an obstacle to revivals existing in all our churches, the baneful influence of which is not appreciated. None of the two-score and nine banqueters in the HERALD Symposium alluded to it. I refer to the multiplication of

Dead Branches.

with no vigorous use of the pruning-knife of discipline to cut them off. Multitudes are on our church books who rarely attend the means of grace. By avoiding flagrant crimes, and by keeping out of jail, their church membership is unquestioned, provided they are decent sinners and contribute to the support of the Gospel. Their presence in the church as nominal members is a tremendous obstruction to the Gospel. Their disciplinary removal would promote revivals in two ways: First, by putting these persons where the truth can reach them. They are now leaning on the fact of church membership for salvation. With this shield they ward off every thrust of the sword of the Spirit. Take away their shield, and the truth will have a chance to reach and save them. Hence the first motive for excluding the spiritually dead is the salvation of the excused persons. It is a false charity to keep them where God's truth cannot exert its full saving effect. In a former generation, under the salutary use of the pruning-knife, many cut-off branches, deadening to be gathered for the burning, betook themselves to repentance and were saved. In the second place, every unworthy and worldly professor is a

Stumbling-Block

in the way of the salvation of many. They compare themselves with him, and rank themselves morally above him. They see no urgency in the exhortation to repent and enter upon such a course of life as he is living. Thus in the dark shadow of one unworthy church member sit a multitude of sinners. They use him as a barricade against the artillery of the pulpit. More than half the strength of our preachers is exhausted in neutralizing the damaging influence of members who ought long ago to have been ex-

communicated. Why this neglect of discipline? Because it is disagreeable work, and would lessen the statistical report. We are living in an age when a revival of subtraction would be more beneficial to the church than a revival of addition, for which it would be an excellent preparation.

PERSONALS.

—Mr. O. H. Durrell returned, after a tour of several weeks abroad, on Tuesday last week.

—Rev. Wm. McDonald and wife, Rev. Dr. Watson, and Rev. Joshua Gill and daughter, returned last week from their visit to England.

—The death of Rev. Ezra March Boring, of Evanston, Ill., on the 21st inst., is announced, at the age of 80 years.

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